


## RELATION BETWEEN PANCASILA AND ISLAMIC VALUES ON RELIGIOUS FREEDOM

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### Abstrak

*The discourse of religious harmony and freedom is still a current study and much studied through various approaches, including in the perspective of history, sociology, and culture. In Indonesia, normatively, the practices of religious harmony and freedom are referred to both Islamic religion and Pancasila values. The two normative references are positioned in line. Thus, even for the people, Pancasila has a spirit of Islam, because the framers of Pancasila (and Konstitusi UUD 1945) are Moslem like Muhammad Yamin and Sukarno. Consciously or not, the Islamic teaching viewed by those framers of Pancasila absorbed into the values of Pancasila. Therefore, it is fair enough that Pancasila and Islam have harmony and conformity, including the concepts of religious harmony and freedom.*

*Wacana kerukunan dan kebebasan beragama masih menjadi kajian aktual dan banyak dikaji melalui berbagai pendekatan, diantaranya dalam perspektif sejarah, sosiologi, dan budaya. Di Indonesia, secara normatif, praktik kerukunan dan kebebasan beragama mengacu pada nilai agama Islam dan Pancasila sekaligus. Kedua acuan normative tersebut diposisikan sejalan. Bahkan bagi sebagian kalangan Pancasila memiliki ruh ajaran Islam, karena para perumus Pancasila (dan UUD 1945) adalah umat Islam, seperti Muhammad Yamin dan Soekarno. Disadari atau tidak, ajaran Islam yang dipersepsi para perumus Pancasila tersebut meresap kedalam Pancasila. Oleh karena itu, wajar apabila antara Pancasila dan Islam memiliki keselarasan dan kesesuaian, termasuk dalam hal konsep kerukunan dan kebebasan beragama.*

**Keywords:** Religious freedom, Islamic moral, and Pancasila.

## **A. Introduction**

Indonesia is a nation with pluralistic features, like the ethnicity, language, tradition, faith and religion. This plural culture is of a great asset if it is managed to coexist harmoniously. The government and the whole society shall be able to formulate and implement regulations to assure that the nation could thrive together amidst differences.

There are numerous religions and faiths in Indonesia, such as Islam, Catholic, Protestant, Hindu, Buddhism, Confucius along with local faiths. Although Islam is the big majority, but the country is not an Islam state. As a universal religion, Islam has a tolerant stance towards other religions.<sup>1</sup>

Religious tolerance and pluralism are a necessity in a nation like Indonesia. The people live in diversity and should respect each other. This in Islam is reflected in al-Qur'an (such as QS al-Kafirun [109]:1-6), Yunus [10]:40-41, and al-Kahfi [18]:29 as exemplified by the Prophet PBUH when he created the Medina Charter.

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<sup>1</sup>. This fact attracts many scholars in the fields of religious tolerance and pluralism such as Budhi Munawar-Rachman who wrote *Islam dan Pluralisme Nurcholish Madjid* (Jakarta: Paramadina, 2007); Nur Achmad (ed.), *Pluralitas Agama: Kerukunan dalam Keragaman* (Jakarta: Penerbit Buku Kompas, 2001); Muhamad Ali, *Teologi Pluralis-Multikultural* (Jakarta: Penerbit Buku Kompas, 2003); Muhammad Amin Suma, *Pluralisme Agama Menurut Al-Qur'an: Telaah Aqidah dan Syari'ah* (Jakarta: Pustaka Firdaus, 2001); Bahtiar Effendy, *Masyarakat Agama dan Pluralisme Keagamaan Perbincangan Mengenai Islam, Masyarakat Madani, dan Etos Kewirausahaan* (Yogyakarta: Galang Press, 2001); Sukidi Mulyadi, *Teologi Inklusif Cak Nur*, cet.2 (Jakarta: Kompas, 2002); Karlina Helmanita, *Pluralisme dan Inklusifisme Islam di Indonesia* (Jakarta: Pusat Bahasa dan Budaya Indonesia & Konrad Adenauer Stiftung, 2004); Sururin (ed.), *Nilai-nilai Pluralisme dalam Islam* (Bandung: Penerbit Nuansa, 2005); Anis Malik Thoha, *Tren Pluralisme Agama: Tinjauan Kritis* (Jakarta: Perspektif, 2005); Zakiyuddin Baidhawi, *Kredo Kebebasan Beragama* (Jakarta: Pusat Studi Agama dan Peradaban (PSAP), 2006); Hendar Riyadi, *Melampaui Pluralisme: Etika Al-Quran tentang Keragaman Agama* (Jakarta: PSAP, 2006); Imam Subhan, *Hiruk Pikuk Wacana Pluralisme di Yogya* (Yogyakarta: Impulse & Penerbit Kanisius, 2007); Syafiq Hasyim (ed.), *Pluralisme, Sekularisme dan Liberalisme di Indonesia: Persepsi Kaum Santri di Jawa Barat* (Jakarta: ICIP, 2007); Abd Hakim & Yudi Latif (eds), *Bayang-bayang Fanatisme* (Jakarta: Paramadina, 2007); Zuhairi Misrawi, *Al-Qur'an Kitab Toleransi: Inklusifisme, Pluralisme, dan Multikulturalisme* (Jakarta: Fitrah, 2007); Tri Wahyu Hidayati, *Apakah Kebebasan Beragama = Bebas Pindah Agama: Perspektif Hukum Islam dan HAM* (Salatiga: STAIN Salatiga Press & JPBooks, 2008); Ali Mustafa Yaqub, *Toleransi Antar Umat Beragama* (Jakarta: Pustaka Firdaus, 2008).

It is a historical fact that Indonesian constitution was formulated by mostly Muslim figures such as Soekarno, Mohammad Hatta, Ahmad Soebardjo Djojoadisoeerjo, Mohammad Yamin, Agoes Salim, K.H. Ahmad Wahid Hasyim, Abdoel Kahar Muzakkir, Abikoesno Tjokrosojono. Their biggest contribution is to “wrap” the national constitution with their “Islamic ideology”. However, this does not mean that this ideology is dominant in the constitution as the constitution was acclaimed by other founding father, though it took a long debate.

The argument over religious issue started from the formation of BPUPKI (The Body for Preparation of Indonesian Independence or in Japanese as *Dokuritsu Zyunbi Tyoosakai*) whose board was inaugurated on May 29<sup>th</sup> 1945 and whose chair was Dr. KRT. Radjiman Wedyodiningrat. This body had responsibility to design state and government form and state constitution. The board had 62 members who can be split into two ideological categories: Islamic nationalist and secular nationalist. From the Islam faction are K. H. Mas Mansur, Abdul Kahar Muzakkir, Ki Bagus Hadikusumo, K.H. Masykur, K.H. A. Wahid Hasyim, Abikusno Cokrosujoso, H. Agus Salim, Sukiman Wiryoosanjoyo, K.H. A. Sanusi, and K.H. Abdul Halim, while from the secular are Rajiman Widiyodiningrat, Soekarno, Mohammad Hatta, Prof. Soepomo, Wongsonegoro, Sartono, R. P. Soeroso, Dr. Buntaran Martoatmojo and Muhammad Yamin. The chair and deputy of the board were Rajiman Widiyodiningrat and R. P. Soeroso respectively and this shows that the leadership of the committee was in the hand of the secular group.

The board underwent long and heated proceedings. Therefore, they finally formed a smaller committee of only 9 people: four from Islamic group (H. Agus Salim, K.H. Wahid Hasyim, Abikusno and Abdul Kahar Muzakkir) and five from secular nationalist (Soekarno, Mohammad Hatta, A. A. Maramis, Achmad Subarjo and M. Yamin). This committee managed to compromise among themselves to formulate state ideology, form of government and constitution.

Through time, although the state foundation is a successful compromise of different religions in Indonesia, there are some Muslim groups who think that the foundation does not reflect enough Islamic concepts. Some of them, such as DI/TII and Hizbut Tahrir Indonesia (HTI) demand radical change of state foundation. These organizations though growing in different eras have identical opinion that the state principles do not conform with Islamic values. Other than that, the state ideology (Pancasila) is a secular Western product and not rooted from Islam.

It seems that some people fail to understand and recognize that Pancasila is a group of Muslims' effort that encapsulates different ideologies

into one formula which is actually rooted from source, that is Islam. Therefore, it needs an enquiry to probe the roots of Pancasila (Indonesian state ideology) in Muslims' main source: the Quran.

## **B. Religious Life from the Perspective of Pancasila**

Religious freedom and harmony is one of Pancasila values. As an inclusive and non-discriminative ideology, Pancasila explicates religious harmony and freedom and connects the two concepts in dynamic, creative and balance way. In the operational level, religious freedom and harmony are reflected in the 1945 Constitution Paragraph 29 Clause 1: "The state guarantee every citizen's freedom to embrace his/her own faith and to observe rituals according to his/her own religion or faith."

In Pancasila and the Constitution, religious harmony and freedom is to be implemented in the most dynamic and balance way. Both are recognized as national asset and should be made advantageous to the commonwealth and prosperity. Religious harmony cannot hamper religious freedom, and vice versa. Therefore, there should be a dynamic harmony and responsible freedom.

This is what makes Pancasila as a state foundation be unique compared to secular, totalitarian and religious states. In the liberal-secular states like the most of Western countries, religious freedom is strongly uphold by the state while in religious states it is dictated by the major religion.

The explication of religious harmony and freedom in Pancasila and the Constitution show that the state recognize the matters. This does not only mean that the state allow the people to have religion of their own choice but also to observe their beliefs. On one side, the state protect freedom of religion for the people (of all recognized religions) and to embrace any beliefs to strengthen their faith to the God almighty. On the other hand, the state also underline the respect of the people to other's choice of religion or faith and forbid them to force others to believe in certain different religion/faith.

History has proven that Indonesia can live in peace, where different religions and diverse religious life do not to cause disintegration. Uphold the principles of Pancasila, the Constitution, and the 'Unity in Diversity' is the main foundation in the national development. Morally, this is the sense of tolerance, of creating a peaceful situation and secure life. Therefore, the national motto, Pancasila and the Constitution is the universal value in the socio-cultural dynamics of Indonesian society.

This is an authentic proof of concept of the founding fathers of Indonesia that puts freedom and religious harmony as basic and privilege

rights for all people of Indonesia. The assertion that there will be protection of religious freedom can be seen from the phrase in the Constitution that goes “the state guarantee ...” which indicates that there is a mandatory role of the state to provide security and safety for the sustainability of religions and religious life in Indonesia.

### **C. Religious Freedom in Islamic Perspective**

Islam recognizes diversity as an integral part of natural law. This recognition leads to an open-handed attitude and recognition towards the existence of various kinds of differences, in terms of race, skin color, language, customs, culture, language, and religion. This diversity is natural and the laws and ruled by God him self. The corner stone of this rationale is the word of God in the Qur'an, al-Hujurat verse 13. All human beings will not be able to resist this kind of law. Thus, for humans, it is sensible to follow the instructions of God in the face of differences. Tolerance between different religious communities is one of the important treatises in Islamic theology. Because God will always remind us of human diversity, both in terms of religion, race, color, customs, etc.

One issue concerning the recognition of diversity is regarding the choice of religion and faith. Islam for bids its people to force someone to convert to Islam. God once said: There is no compulsion to (enter) religion (of Islam); as there is actually a clear path right amidst wrong path. (Q.S. al-Baqarah [2]: 256):

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ<sup>٢</sup>

Because of the importance of the efforts to not to impose a religion or faith to others, the Quran asserts that the Prophet Muhammad PBUH himself was not involved in any coercive action: “And if thy Lord willed, all the people who would have believed in the earth. Then Do you (want to) force that they believed all human beings?” (Q.S.10: 99).

وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَن فِي الْأَرْضِ كُلُّهُمْ جَمِيعاً أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا  
مُؤْمِنِينَ

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<sup>2</sup> In the Kitab Sunan Abi Dawud, The above verse was revealed regarding to the attitude of a woman forced her to convert to Islam. But it was immediately responded by Muhammad not force anyone to enter and convert to be Islam.

In the terms of religion and faith, Islam guarantees freedom for everyone, even when Islam was a strong majority (majority power) in Madinah at the time of the Prophet and the Rightly Guided Caliphs. Government and Muslim communities allow non-Muslims from among the “followers of the books” (Jews and Christians), Zoroastrians, and other faiths to coexist, to have social interaction, even collaboration

Muslims were encouraged from engaging in cooperation with non-Muslims in matters related to the worldly matters, such as business associations or studying. In fact there is a verse that tells us to be fair to everyone, including to non-Muslims namely:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَى أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَى وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

*“O you who have believed, be persistently standing firm for Allah , witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah ; indeed, Allah is Acquainted with what you do.” (al-Maidah, 8)*

In social matters, Islam teaches its followers to continue to interact with other believers and be fair with others. However, in terms of worship, Islam takes a clear stance that is mutual respect and not to interfere with each other. This is reflected for example in the case of solicitation among the Qurays people who urged Muslims to worship alternately between that in Islam and that in the old way. The Qurays told Muhammad PBUH,

*“O Muhammad, what if we serve the Lord and you people (the Muslims) also serve our Lord. We are tolerant in all matters of our religion. If there are some of the teachings of your religion (we think) to be better of our religion, we will practice it. On the contrary, if any of the teachings of our religion is better than a wizard, you also have to practice it.”<sup>3</sup>*

#### **D. Conformity Between Pancasila and Islamic teachings in the relation of Religious Matters**

Indonesia cannot escape diversity, such as that of ethnicity, language, customs, and religion. The diversity in Indonesia has been

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<sup>3</sup>Abu ‘Abd Allah Ibn Ahmad Ibn Abu Bakr Ibnfarh al-Anshari al-Khazraji Syamsy al-Din al-Qurtubi al-Maliki or also known as Imam al-Qurthubi, *Jami Li Ahkam al-Qur’an*, (Kairo: Dar Fikr, T.T), Vol. 14, p. 425.

recognized by the world community. The force behind it is the rules that can unify the various ideologies. As asserted by Harun Nasution, Pancasila as the state does not conflict with the Islamic religion and vice versa.

This plurality will not be a hindrance when the nation of Indonesia to implement harmony and religious freedom based on the values of Pancasila and Islam. Pancasila contains rules regarding religious matters based on the results of the struggle of the thinkers who formulated of the Pancasila, who were Muslims. It is easily argued that the creators of Pancasila were influenced by their own version of Islamic teachings.

Mohammad Hatta also asserted that the idea of Pancasila is in line with religious teachings. For Hatta, the first principle of the Pancasila "Believe in the God Almighty" is the guiding principle for the state foundation of Indonesia. Spiritual principles and ethics provide guidance for the people and nation of Indonesia. In line with this basic principle, the second principle, "just and civilized humanity", is practical implementation of the first principle and so are the third and fourth principles. The fifth principle, "social justice for all people of Indonesia", is the ultimate goal of the ideology of Pancasila. Hatta added that adhering to this philosophy, the Indonesian state government shall not deviate from the straight path for the safety of the state and society, the involvement of the world and brotherhood among nations. By placing the first principle, the state gained a solid moral foundation. In this light, Maarif said that the opinion of Hatta basically refers to the teachings of Islam. Moreover, Hatta was supported by some clergies, "Under the guidance of the first principle and precepts on God, the five principles were actually related to each other".<sup>4</sup>

This linkage was then further asserted by Harun Nasution<sup>5</sup>. Nasution argues that first principle of Pancasila is identical with monotheistic theology which is the basic teachings of Islam. Tawhid<sup>6</sup> means the Oneness

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<sup>4</sup>Ahmad Syafii Maarif, *Islam dan Pancasila sebagai Dasar Negara: Studi tentang Perdebatan dalam Konstitusi* (Jakarta: Pustaka LP3ES Indonesia, 2006), p. 158-160.

<sup>5</sup>Harun Nasution, *Islam Rasional: Gagasan dan Pemikiran* (Bandung: Mizan, 1998), p. 254-261.

<sup>6</sup>The term of "Tawhid" is literally means to "unify" or to recognize the "sole" existence of God or in the simplest way is the "God the One and Only" principle of Pancasila, atau "monotheisme". Although the word is literally mentioned in the Qur'an, (instead it is said in other derivatives of "ahad" "wahid"), the term made the "educated" people is a wise summary of the doctrine of the recognition of the sole existence of God and also a good depiction of the previous Semitic faiths until the emergence of the Prophet Muhammad PBUH, that is the doctrine of The God the



of God and the first creed also says that there is no god but Allah. This is described in the Qur'an, sura Al-Ikhlâs.

قُلْ هُوَ اللَّهُ أَحَدٌ . اللَّهُ الصَّمَدُ . لَمْ يَلِدْ وَلَمْ يُولَدْ . وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ .

*Say, "He is Allah , [who is] One,Allah , the Eternal Refuge.He neither begets nor is born, Nor is there to Him any equivalent."*<sup>7</sup>

According to Cak Nur, the very principle of the belief in God Almighty or faith is the very basis of the universal truth. Based on this understanding, al-Qur'an teaches religious pluralism (religious plurality). But, Cak Nur added that it need not be directly interpreted as an admission of the truthfulness of all religions. This is because the principle of religious pluralism confirms the basic understanding that all religions are given the freedom to live with followers of other religions, both individually and in groups.<sup>8</sup>

In the second principle of the Pancasila, "just and civilized humanity", there is also the basis of Islam. This is a continuation of the teachings of Islamic faith. God Almighty is the Creator of the universe including all human beings of all races and colors. All human beings are created by God Almighty. Therefore, the concept is in fact derived from a single source and interrelated. Equality is confirmed by the hadith: "All of you are children of Adam, there is no difference between Arab and non-Arab". This second principle is in accordance with that in QS. al-Nahl verse 90

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ  
وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

*"Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded."*<sup>9</sup>

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One and Only. Look Nurcholish Madjid, *Islam, Doktrin, dan Peradaban* (Jakarta: Yayasan Wakaf Paramadina, 2000), p. 72-73.

<sup>7</sup> Q.S. Al-Ikhlâs: 1-4.

<sup>8</sup> Budhy Munawar Rachman, *Islam dan Pluralisme* ..., p. 160-161.

<sup>9</sup> Q.S. al-Nahl: 90.



The third principle says “the Unity of Indonesia”. This unity is also exemplified by the Quran in al-Hujurat verse 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

*“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.”<sup>10</sup>*

The concept of human unity is the ultimate goal of this principle. In fact, as mentioned earlier the Prophet succeeded in uniting Muslims and Jews in Medina became a political example among Muslims.

Fourth, “Democracy led by wisdom of consultation/representation”. This is also described in the sura of Ali 'Imran verse 159:

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

*“So by mercy from Allah , [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah . Indeed, Allah loves those who rely [upon Him]”<sup>11</sup>*

The fifth principle: “Social Justice for The Whole of the People of Indonesia” is asserted in al-Maidah verse 2:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

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<sup>10</sup> Q.S. al-Hujurat:13.

<sup>11</sup> Q.S. Ali 'Imran:159.

*“... And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah ; indeed, Allah is severe in penalty.”<sup>12</sup>*

In this light, Harun Nasution is in line with the scholars and Muslim leaders saying that Muslims who perform religious teaching well is a good observer of Pancasila. Thus, the implementation of Pancasila is the foundation of the national journey.

Indonesia's performance in creating inter-religious harmony is highly appreciated by the global community. Fazlur Rahman, a famous Muslim scholar, as quoted by Alwi Shihab, predicts that the character of Islam that is tolerant and moderate as practiced by the Prophet Muhammad, will dawn in Indonesia. Similarly, Lawren Sullivan, head of the center for the study of world religions at Harvard University, says that Indonesia has developed creative new approaches in creating a harmonious religious life, which is not found in European countries and Amerika. He added, “Indonesia is an example of religious tolerance that should be emulated by the world”. Moreover, according to Mahmoud Ayoub, a professor at Temple University in Philadelphia, as cited also by Alwi Shihab<sup>13</sup>, “The practice of religion in Indonesian society compared with other Islamic societies, is a model closest to that stipulated in the Qur'an and the tradition of the Prophet”.

Harun Nasution<sup>14</sup> also emphasizes that the application of the national ideology of Pancasila makes Indonesia have more characteristics of an Islamic country: head of the country should be a Muslim; state ideology that is consistent and not in conflict with Islam; constitution that do not conflict with Islam; and the Law on the basis of which contains the principle of consultation and other democratic fundamentals. All of this has been summarized in Pancasila.

Thus, Pancasila as the national ideology is able to regulate the diversity of people, especially in religion because it is based on the teachings of Islam which is conceptualized as a universal concept. Islam is a blessing to all the world so that in this case the Pancasila has become the final goal whose philosophy should not be disputed.

The implementation of Pancasila requires the participation of the state in order to realize the ideal relationship among religious communities. This involvement can be done in two ways. First, the religious leaders

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<sup>12</sup>Q.S. al-Maaidah: 2.

<sup>13</sup>Alwi Shihab, *Islam Inkhusif...*, p. 335-336.

<sup>14</sup>Harun Nasution, *Islam Rasional ...* p. 223.

agreed on a kind code of conduct to regulate religious evangelism. Although it does not give legal impact, a code of conduct is to morally bind religious people to perform religious preachings that do not offend other faiths. Secondly, the state guarantees the religious freedom and harmony through a bill. The participation of the state is to prevent, among others, persecution by one religious group against alleged violators.<sup>15</sup>

### **E. Tolerance and Pluralism: Two Keys to Religious Freedom**

According Nurcholish Madjid one of the very basic values among Muslims, is that “Islam is a universal religion” for all mankind. This is confirmed in the implementation of the teachings of Islam by Muslims in relation to inter-religious community relations, such as tolerance, freedom, openness, fairness, justice, and fairness.<sup>16</sup>

Thomas W. Arnold in *The Preaching of Islam*, as quoted by Tholhah Hasan, states<sup>17</sup>:

“We can ensure a very good relationship between Muslims and Christians due to the power and strength of the Muslims who avoid the coercive use to change others’ belief to Islam. Prophet Muhammad him self made an agreement with the majority Christian tribes, and protected them and gave them the freedom to have their religious meetings, as well as their leaders’ rights to perform religious services”.

This statement shows that Islam puts the aspect of tolerance to be very important social conduct. Islam considers that the differences in faith as natural. This is explained in the Qur'an, Hud verses 118-119:

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ (١١٨) إِلَّا مَنْ رَحِمَ رَبُّكَ  
وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ (١١٩)  
(هود)

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<sup>15</sup>Muhamin AG (ed.), *Damai di Dunia, Damai untuk Semua Perspektif Berbagai Agama* (Jakarta: Departemen Agama RI, 2004), p. 125-126.

<sup>16</sup>Budhy Munawar Rachman, *Islam dan Pluralisme Nurcholish Madjid* (Jakarta: Pusat Studi Islam dan Kenegaraan Universitas Paramadina, 2007), p. 160.

<sup>17</sup>Muhammad Tholhah Hasan, *Islam dalam Perspektif Sosio Kultural* (Jakarta: Lantabora Press, 2005), p. 194.

*"And if your Lord had willed, He could have made mankind one community; but they will not cease to differ. Except whom your Lord has given mercy, and for that He created them. But the word of your Lord is to be fulfilled that, "I will surely fill Hell with jinn and men all together."'"<sup>18</sup>*

With these differences, humans are given choices by God and not to force other people to convert to Islam. This is ruled by God in the Qur'an, Al-Baqarah verse 256:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

*"There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So who ever disbelieves in Taghut and believes in Allah has grasped the most trustworthy hand hold with no break in it. And Allah is Hearing and Knowing."'<sup>19</sup>*

Sayyid Quthub, as quoted Tholhah Hasan<sup>20</sup>, interprets Sura al-Baqarah 256 as the belief that true independence is the most basic human rights. People who strip off other people's religious freedom has actually been violatea human rights. Islam has taught its followers that they are prohibited from forcing people to embrace Islam, let alone forcing others to follow man-made religious schools. This principle is clearly a tribute to the man by God, a tribute to human's wanting, having feelings and reasoning. Freedom of religion and belief is one of the fundamental human rights.

Religious people who deal with religious diversity need to have a strong faith in their respective religion. The encounter might lead to conflict and therefore every religious community must have two important commitments, namely tolerance and understanding of pluralism. Two of these terms, tolerance and pluralism, are the two things that cannot be separated and become an important commitment that must be followed in performing religious life.

According to the Oxford Advanced Learners Dictionary of Current English, tolerance is "quality of tolerating opinions, beliefs, customs,

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<sup>18</sup>Q.S. Hud: 118-119

<sup>19</sup>Q.S. Al-Baqarah: 256.

<sup>20</sup> Muhammad Tholhah Hasan, *Islam dalam Perspektif Sosio Kultural ...* p. 195.

behaviors, etc, different from one's own"<sup>21</sup>. As in Arabic, the term commonly used as a synonym of the word tolerance is "tasamuh". This word basically means "al-Jud" ("glory") or "sa'atal-sadr" ("gracefully") and "tasâhul" ("friendly", "to forgive"). This meaning is further developed into an attitude of gracefulness/open-mindedness in the face of difference that comes from a noble personality. Each religious community would be difficult to achieve mutual understanding and respect one another without being tolerant because tolerance is essentially an effort to keep from potential conflicts.

Pluralism, on the other hand, is interpreted as a logical consequence of divine justice that a person's beliefs can not be claimed to be right or wrong without first knowing and understanding the background of its formation, such as social environment, culture, references or information received, the level of communication links. Here is an outline of understanding the concept of pluralism according to Alwi Shihab.<sup>22</sup>

First, pluralism is not only about an existence of plurality. Pluralism means more about an active involvement of the society in the culturally plural situation. People will come across plural religion and culture. A person is declared to be tolerant when he/she interacts with others positively in the plural environment. In other words, the notion of religious pluralism is that each religious adherents recognize the existence and rights of other followers, but are involved in the effort to understand the differences and similarities in order to achieve harmony.

Secondly, pluralism must be differentiated from cosmopolitanism. Cosmopolitanism is a reality in which the diversity of religions, races and nationalities coexist in a given location. One example is in New York which is a cosmopolitan city. There are Jews, Christians, Muslims, Hindus, Buddhists, and even people who do not follow any religion. However, the positive interaction between population, especially in the field of religion is minimal.

Third, the concept of pluralism cannot be equated with relativism. A relativist will assume that things related to the "truth" or "value" is determined by the way of life as well as the frame of a person or society. As a consequence, any religious doctrine must be stated correctly or in other words, "all religions are the same" because the truth of religions even though different and conflicting with each other, remains acceptable. Therefore, a

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<sup>21</sup>A. S. Hornby. *Oxford Advanced Learners Dictionary of Current English*. (London: Oxford University Press. 1986.), 23<sup>rd</sup> Edition.

<sup>22</sup>Alwi Shihab, *Islam Inklusif: Menuju Sikap Terbuka dalam Beragama* (Bandung: Mizan, 1999), p. 41-43.

relativist will not recognize let alone accept a universal truth that applies to all and throughout time.

In this light, AlwiShihab adds that there is an element in the idea of pluralism relativism, i.e., the element does not claim sole claim (monopoly) on truth, let alone impose the truth to the other people. At the very least, a pluralist would avoid absolutism attitude that accentuates its superiority to others. Therefore, many people are reluctant to use the word for fear of religious pluralism will be trapped in the circle of the concept of religious relativism.

As we know that this concept of pluralism was originated in the fifth century BC, ie at the time of Protagoras, a Greek sophist . The concept survives to the present day, especially in the scientific approach used by anthropologists and sociologists . This concept explains that what is considered good or bad, right or wrong, is relative, depending on the opinion of each individual, local circumstances , social and religious institutions . Therefore , this concept does not claim for the absolute or eternal truth.

Fourth, religious pluralism is not syncretism, which is creating a new religion by combining certain elements or partial component of some religious teachings to be an integral part of the new religion.

Of the four concepts of pluralism is that it should be underlined that when the concept of religious pluralism applied in Indonesia, every religion must embrace amutual commitment because the diversity is a challenge rather than a hindrance. A pluralist required to be able to open up and respect the religion. Furthermore when a pluralist open space for dialogue shefinds the way to avoid religious relativism.

This pluralist attitude is recorded in the Suraof Saba' (34): 24-26.

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَوَاتِ وَالْأَرْضِ قُلْ اللَّهُ وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِي ضَلَالٍ مُّبِينٍ . قُلْ لَا تُسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا نُسْأَلُ عَمَّا تَعْمَلُونَ . قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ

*"Say, "Who provides for you from the heavens and the earth?" Say, " Allah . And indeed, we or you are either upon guidance or in clear error."Say, "You will not be asked about what we committed, and we will not be asked about what you do."Say, "Our Lord will bring us together; then He will judge between us in truth. And He is the Knowing Judge."<sup>23</sup>*

Based on the context of the region, the concept of pluralism is a concept for inter-religious pluralism. Then how is this applied in the context

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<sup>23</sup> QS. Saba': 24-26.

of religious pluralism? In the internal environment of the Muslims, pluralism is not absolute and dependd on the context of the problem. Pluralism comes in several forms, namely diversity understanding of monotheism, holy book interpretation, hadith, fiqh, group of congregations, religious organizations, and so forth. The Prophet said, “differences among my followers is a blessing”. So long an attitude does not deviate from the core doctrines of Islam, differences are justified by merely as variations, colors and interpretations. Pluralism among Muslims them selves can not be free without any control, regulation, and the boundary of toleration. This shows that in Islam, pluralism is not freedom but freedom of belief within the doctrines.<sup>24</sup>

In addition to the concept of pluralism, understanding of the concept of tolerance is not less important. Tolerance according W.J.S. Poerwadarminta in KBBI is “tolerance, in the sense of love in harmony with everyone, to give chance to others to have opinion, not want to interfere with freedom of thought and belief of others). Furthermore, tolerance has many aspects, including recognizing the right of every person, respect the beliefs of others, agree on the differences, mutual understanding, awareness and honesty, and tolerance, or in short, the philosophy of Pancasila.<sup>25</sup>

The concept of tolerance Muslims can be understood as a concrete example illustrated in the Medina Charter<sup>26</sup>. One of the contents of this charter, which emphasizes tolerance, is the thatthe clauses saying that the Jews of 'Awf tribe and other Jewish tribes are bound by this agreement, associated with Muslims. Jews were free to pursue their religion and the Muslims are also free observing their rituals. Here the Prophet shows the attitude of the believer does not force others to embrace Islam and the Prophet even guaranteed peace between the people Medina<sup>27</sup>.

Thus, the teachings of Islam can be understood to have accepted not only for Muslims but his message applies to the whole of mankind in various

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<sup>24</sup>Moefflich Hasbullah, *Sejarah Sosial Intelektual Islam di Indonesi,a* (Bandung: Pustaka Setia, 2012), p. 173-177.

<sup>25</sup>Umar Hasyim, *Toleransi dan Kemerdekaan Beragama dalam Islam sebagai Dasar Menuju Dialog dan Kerukunan Antar Agama*, (Surabaya: Bina Ilmu, 1979), p. 23-25.

<sup>26</sup>The Medina Charter is the fundament of the Prophet to develop the new Medina society. This is the evidence that the Prophet was not to remove other followers from the town. The charter depicted the willing of the people to coexist in harmony and to cooperate and defend each other. When they were finally removed from the town, it was not because of the content of the charter, instead it was because the Jews betrayed the agreement. LookAbdurrahman Wahid, et.al.,*Dialog: Kritik dan Identitas Agama* (Yogyakarta: Pustaka Pelajar, 1993), p. 57-58.

<sup>27</sup>Umar Hasyim, *Toleransi dan Kemerdekaan Beragama ...*, p. 141.



aspects of life. Moreover, in the pluralistic society, Islam also has a legal system that can guarantee the rights of people living outside of Islam as described in the Qur'an and Sunnah. The Qur'an verses which describe the principal law in a pluralistic society is in the sura of al-Kafirun verses 1-6.

قُلْ يَا أَيُّهَا الْكَافِرُونَ . لَا أَعْبُدُ مَا تَعْبُدُونَ . وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ . وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ . وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ . لَكُمْ دِينُكُمْ وَلِيَ دِينِ .

*Say, "O disbelievers, I do not worship what you worship. Nor are you worshippers of what I worship. Nor will I be a worshipper of what you worship. Nor will you be worshippers of what I worship. For you is your religion, and for me is my religion."*<sup>28</sup>

The verse shows that Islam always seeks to create peaceful coexistence. This premise is also a reinforcement in the form of discretion in regulating the relationship between Muslims and other groups who have diverse beliefs.

Based in the verse, Nurcholish Madjid, as quoted Mohammad Sabri<sup>29</sup>, found plural value system is a law of God (sunatullah) which is unlikely to change, changed, resisted, and denied. Whoever attempts to deny the law of cultural diversity will give rise to the phenomenon of never-ending conflict. It may be said that to understand the plurality of religions and cultures is part of the understanding of religion because religion basically understands the culture of the society as a whole. If religion is understood as integral to the social cultural conditions, it will embrace and filter out the aspects of the culture that is consistent with the mission of religion and what is not<sup>30</sup>.

This understanding also entails appreciation of religious values in order to find a promising harmony. This effort needs to be done purely in the spirit of seeking truth that is open, tolerant, not narrow, unbigotry, and free<sup>31</sup>.

The effort is meant here is to use a philosophical approach that requires a deep understanding. It is expected to open widely thought so as to minimize the chances of the birth of a superficial understanding of religion. As argued by Cak Nur, Islam is a universal religion that in this context the

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<sup>28</sup>Q.S. al-Kafrun: 1-6.

<sup>29</sup>Dadang Kahmad, *Sosiologi Agama* ... p. 174.

<sup>30</sup>*Ibid.*

<sup>31</sup>Mohammad Sabri, *Keberagaman yang Saling Menyapa Perspektif Filsafat Pannial* (Yogyakarta: ITTAQ Press, 1999), p. 149.

understanding of religion is positioned in a universal insight and ready to meet the challenges of eras.

## **F. Conclusion**

Pancasila has been able to become the State and become a unifying inter-religious philosophy as well as overcome diversity in Indonesia. Pancasila bears implicitly harmony and freedom of religion that are made more operational in the 1945 Constitution article 29, paragraph 1. From the historical side, the formulation of Pancasila (and 1945 Constitution) by the founders of the Indonesian state who majority Muslims, then it is certain that the elements of harmony and religious freedom into a part of the values of Pancasila. Therefore, the values of Pancasila regarding harmony and religious freedom is essentially in line with the values of the Qur'an.

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